UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVIII. THURSDAY, JANUARY 18, 1912. NUMBER 20.

FEED THE POOR

If thou would win the dear reward
Which only virtue earns,
Waste not thy breath upon the lord
Who gift for gift returns.
Not with the rich thy treasure share;
Give aid to those who need;
And, with the gold thy wants can spare,
The poor and hungry feed.
Be sure that those who would receive
Deserve and crave thy care;
And ponder, ere thy hands relieve,
The how, and when, and where.

From the Ramayan, by Ralph T. H. Griffith.

"The Social Sob-squad" is what the *Milwaukee Free Press* calls "the parcel of social reformers" referred to in our editorial on "The Widow's Cry." This secular Editor admits in an editorial that he "does not believe in the death penalty except for communities where a large element is so close to the barbarous that its criminal instincts can be inhibited only by fear of death." But its point is, if we understand it, that in a state where the death penalty prevails, "all the citizens should keep still about it." Does the *Free Press* mean that a bad law is never to be exposed, or that it can be removed without organization and resistance? Is there not a far-reaching meaning in the provision for pardoning as well as for hanging on the statute books of the state of Illinois? This also is a legal provision.

Those who would "keep up" with the political issues of the day must not neglect the "Monthlies" in their interest in the "Dailies." Some of the wisest words on current topics now find deliberate utterance in the pages of our monthly magazines, words which it is to be feared are often omitted even there in the interest of the current short story. Such an article appears in the January *Atlantic* from the pen of Senator Bourne from Oregon, upon the Initiative, Referendum and Recall. The Senator is President of the American Progressive League and has a right to be heard on this subject, coming as he does from Oregon, where this new step toward Democracy has been tried out more heroically than in any other state of the Union. The Senator argues well, but the most convincing argument is found in the supplementary pages, giving a list of sixty-four questions that have been submitted to a popular vote in Oregon since 1904. Of course many of these questions were questions of local ad- to a non-resident, but there were also many questions of vital and fundamental significance to Democratic government anywhere. And with the exception of the persistent way in which Oregon has by popular vote denied suffrage to women, the conclusions of the majority at this distance seem to be wise, at least safe and conservative; and all that can be said concerning the woman question in Oregon is that the cause is yet in a minority. At any rate, let those who distrust these measures on the ground that the majority cannot be trusted, read the argument of the Senator from Oregon and ponder over the appendix to the same.

Among the noteworthy events of last week was the visit to Chicago of Mr. Garrison Villard, Editor of the *Nation,* and Miss Mary White Ovington, the Chairman of the Executive Committee and Secretary of a National Association for Advancement of Colored People. A group of some forty representative men and women, those most alive to this great problem, which still carries with it so much of scandal and reproach to the white men both North and South, met the distinguished workers at luncheon at the Blackstone, where Miss Jane Addams and Mr. Julius Rosenwald served as hosts. Mr. Villard and Miss Ovington were both heard, as they, with modesty and effectiveness, told, not so much the story of the negroes' wrongs, which has been told so often that our ears have grown dull to it, as the story of what is being done and ought to be done to ameliorate the scandal, to defend the injured, to secure the rights of men and women and the respect that belongs to them in their inherent manhood and womanhood without regard to the color of the skin or the prejudices of race or religion. Subsequently Mr. Villard spoke at greater length in a public lecture at Handel Hall, and a meeting was held at Hull House for the purpose of preparing the way for a conference on the subject to be held in Chicago next May. They are blind to the signs of the times, disloyal to the traditions of this country, traitorous to the higher needs of the United States, who think that the negro problem is solved, or at least that it is a negligible quantity in national politics, and that it can be held in abeyance until the questions of tariff, capital and labor and the presidential election can be settled. The demands of justice are always fundamental, and the cause of human rights is always entitled to the floor.

Chicago has had a civic revival. The dedication of the new City Club was more than a passing event. For five successive nights the halls and rooms of the beautiful building were thronged with banqueters and reverberant with the high sentiments of earnest people, speaking eloquent words in the interest of worthy causes. All phases of the city's well-being were considered: the working-men, the educators, the social workers and civic reformers, all had their innings. On Friday night, the Honorable William Kent, now of California, but always of Chicago, came from Washington to speak a noble word concerning the "Hope of Democracy" as expressed in Better Administration of Government in City, Town and Nation. The meeting was presided over by George E. Cole, for many years the indomitable leader of the Municipal Voters' League. The reception of Mr. Kent, for so many years the object of distrust when not of ridicule, by the large throng of Chicago's noblest men and women, was a most significant indication of the growth of civic thought and advancement in political theories in Chicago. We hope Mr. Kent's noble extemporaneous address was caught by the stenographers, and that in due time it will become available to the public, including the readers of UNITY. His address was nobly environed by shorter addresses from Mrs. Emmons Blaine on "The Housing Problem," and Mrs. O'Connor and Mrs. Wilmarth as representatives of the Women's Clubs. Miss Jane Addams spoke for the Settlements, Mr. Kingsley for the children. Some of these addresses we hope to give to our readers. Not the least interesting incident of the great evening was the reading of messages from the children of the Chicago City Club. The City Clubs that have been organized after this pattern, from Boston westward, showed that the American social soil is fertile ground in which to plant an idea. A City Club is a club devoted to the welfare of the city, and the one in Chicago has justified its name and earned the beautiful home which it has erected for itself. We trust the larger membership and the better chance will be justified in the future.

We print in our editorial column this week another communication from our colleague, John Haynes Holmes, concerning the withdrawal of ministers from the ministry. UNITY would be glad to know what the result of similar investigations of the Year Books of the more orthodox denominations would be. In the absence of such an investigation we suspect that the Year Books of the Congregationalists, Baptists, Presbyterians and even Methodists would show similar results. But we have a suspicion that neither Mr. Holmes, in his investigations of Unitarian records, nor yet Mr. Orrin Edson Crooker, in his similar studies of the Universalist's records, have taken into account all the facts, or have even recognized all the elements in the problem. A communication in our last week's issue from "A Learner" hints at one element in the problem. We know the finality of the old argument, "figures will not lie." We quote it for the sake of disputing it, for figures do, sometimes at least, "lie like 60!" Certainly one increasing "leakage" in the ranks of the ministry is caused by the multiplication of humanitarian, social and civic activities, which not only lie in the direct line of ministerial promotion but also demand a fitness and a training which the ministry, more nearly than any other calling, realizes. Social secretaries, directors of associated charities, workers with boys, playground directors, to say nothing of the ever classic promotion of ministers into the ranks of teachers, professors, college presidents and the like,—these increasing clerical functions offer the seductive and sometimes imperative attractions that induce ministers to side-step the pulpit but not to abandon their vocation, as is proved by the ease with which, farther down or farther up the line, as the case may be, these ministers on "leave of absence" slip back again into the pulpit. There seems clearly no room for doubt that the humanitarian, social and practical (a word of doubtful connotation) does loom larger and larger in the vision of the true ministers of religion. But in so far as these ministers exclude the ministry of thought, the clarifying power of meditation and worship, the healing influences of hymn and prayer and sermon, they are mistaking a part for the whole. We hope that this vital question, so suggestively opened up and pursued by Mr. Holmes, will be further discussed in the columns of UNITY.

"A Widow's Cry"

It is not our custom to take notice of adverse criticism to the convictions and utterances of the editor of this paper, whether expressed on platform, in the pulpit or in the columns of UNITY. The editor is content to interpret life from the standpoint given him, as best he can by word and act, knowing that such expression is limited by his ignorance and his blindness, but believing with equal confidence that whatever contribution he has to make to truth and justice will somehow be counted on the right side, however infinitesimal the contribution may be, and hoping also that whatever error he may unwittingly stand for will fall out by the way, be lost for want of carrying power.

But our goodly neighbor, the *Advance*, in whose piety, good sense, fair play and editorial courtesy we have rested for many a year, has broken out into a hysterical protest against what he calls "The alleged philanthropists' stand against the hanging of

a murderer of whose guilt there was no doubt and the atrocity of the murder is unquestioned." Four of these "alleged philanthropists" who are accused of "meddling" are mentioned by name, to wit, Dr. Hirsch, Miss Jane Addams, Jenkin Lloyd Jones and Professor Charles R. Henderson.

Because this vehement protest is typical of a certain attitude of *Christian* pulpits and *Christian* editors, and recognizing the many-sided complexities of the problem, we print entire the protest of our neighbor, lest we might be guilty of misrepresenting the article. We have taken the liberty of underscoring such passages as we commend to the particular attention and special inquiry of our readers. They will then remember that the italics are ours but the text is that of an editorial in the *Advance* of December 28. (See page 311.)

We are not undertaking to answer the reckless figures of our exchange with as reckless figures of our own snatched from the confusing statistics available in an editorial sanctum. Notwithstanding the apparently convincing, though really startling and wild statements concerning the figures at issue, we still believe that Professor Henderson's contentions are abundantly carried out by any study of history along lines sufficiently long to give the argument coherency. We submit that, academically speaking, a section of Chicago's story from 1887 to 1908 compiled from the statistics of a newspaper is not sufficient to carry weight even to the mind of those who distrust "philanthropists." Eleven years is too short a measuring line for the student of human history to base an argument upon, and there are several things in Chicago conducive to crime besides an indolent gallows. If the figures are right, to attribute this increase of lawlessness and reckless taking of life to an inadequate number of hangings is a process of simple reasoning on a complex subject which of itself is surprising, to say the least, coming from an editor of a great religious periodical at the beginning of the Twentieth Century of the Christian era. The logic that would rid the country of the murder microbe with a rope is logic that would delight the cock-sure dogmatism of a John Calvin himself.

There are so many questions of fact involved in the editorial of our neighbor that we content ourselves with simply putting them into interrogation points. If sociologists, "philanthropists," "humanitarian workers," students of moral philosophy and civic righteousness are to be trusted, if their evidence is to be admitted to this editorial court, it would be interesting to know what they would say in answer to these questions.

Is it true that England does not have many murderers to hang? If so, is the explanation in the fact that England hangs murderers? What is the testimony of the Christian centuries as to the value of the brutalities in lessening crime? Is the recognition of community responsibility in crime a false philosophy? If so, is that "false philosophy" an incentive to ruffianism, a device for encouraging murder? Furthermore, does the recognition of social conditions as a factor in the morals of the individual and in the well-being of the state "take away from the individual all responsibility?" Will the "stuffing of boys with this kind of philosophy," of which, by implication, Miss Addams and Professor Henderson are representatives, "ruin boys right and left, every day and all the time?" Would this editor shut up the Hull House and kindred institutions, remove Professor Henderson and similar professors from their professional chairs, and turn Dr. Hirsch and similar ministers of religion out of their pulpits? Would he use the money thus saved in setting up gallows and paying hangmen, in order that boys' lives might be purer and human life safer in Chicago? Did Ex-president Roosevelt, in the quotation cited, have in mind those who attend and maintain Prison Reform Congresses, who are students of criminology and workers for social betterment? If not, whoever he meant is a negligible quantity and the criminals who signed the petition to the governor do not "plead guilty to the soft impeachment." The quotation sounds too much like the ex-president's paradoxical rhetoric to be used as argument for the impeachment of such people as Miss Addams, Professor Henderson and Dr. Hirsch.

The editorial in question was published in the issue of December 28, three days after Chirstmas. The pages of the *Advance* were still redolent with the birthday celebration of the Christ-Child, who, when a victim of one of the most atrocious murders in history said of the most brutal and inexcusable of murderers ever perfected, "Father, forgive them, for they know not what they do!" The same victim said of others who would punish crime by prompt and relentless execution: "Let him that is guiltless among you cast the first stone!" To one "caught in the very act" he said: "Neither do I condemn thee, go and sin no more!" This looks very like a sense of social responsibility. It would seem to implicate the community in the crime.

We do not forget that "In His Name," the severer method, "the eye for an eye and a tooth for a tooth," the inexorable justice and relentless law have been tried. Christianity as well as pagan Rome has tried the efficacy of the fagot as well as the gibbet. It has burned social philosophers, "representatives of soft sentiment," students of social conditions, "foolish philanthropists," not a few, as shown in the stories of Giordano Bruno, Michael Servetus, Tyn-

dale, Latimer, Sir Thomas More and the countless victims of the Inquisition.

There is a Book, still much honored by those who would not let the law take its course without a lawful protest when that law conflicted with the law of love, which discusses more than once this very problem involved. In the book we read, "Thou shalt not kill!"

But we do not wish to beg the question. If the Sermon on the Mount is not adequate to meet the crime conditions in Chicago, we believe it incumbent upon us as citizens and moralists to frankly confess it, disclaim its adequacy, and resort to the gospel of the gallows, avail ourselves of the redeeming rope. But to our minds there lurks the danger of a great hypocrisy on the part of those who would commend in church and indulge on Sundays in the "soft sentiment" of their Christ, which they so violently condemn on the street and in the sanctum.

Above "The Widow's Cry," we hear the wilder, sadder wail of the millions of those born into a world that to them is meager in its provision for body or mind, an ugly world, where hunger and cold in winter and thirst and fever in summer beset their helpless children. An unjust and an unfair world where other children, like conditioned by nature, are born to luxury, to be tenderly nurtured, to be wisely tutored, to grow up to sit in judgment upon their luckless fellows who, if there be a God, are the children of the same God. These favored sons of fate are to enforce their judgment by hanging whenever they deem necessary. Aye, they push their judgment to the condemnation of those who would confess a partnership in the crimes of these bedraggled, befogged rags of humanity.

But it is a mixed question, is it not?

There is confusion in judgment here, is there not?

There surely are figures bearing upon this problem of the gallows, but who will adequately compile them, and when compiled, who will adequately interpret them?

Is not this the question at issue when reduced to its simplest terms?

Is the gallows tree a "tree of life," and are its fruits "fruits of the spirit?" Are "its leaves for the healing of the nations?" Who will answer?

The Problem of Withdrawals From the Ministry Again!

Attentive readers of UNITY will perhaps remember that I have twice called attention in these columns to the peculiar fact that in all our present-day discussions about the thinning ranks of the ministry, little mention is made of the depletion which results from the withdrawal of men in the prime of life to enter some other field of work. That this problem of "leakage," as it has been called, is one of the utmost seriousness, in the Unitarian denomination at least, I tried to prove by careful statistics compiled from the Unitarian Year Books from 1905 to 1911 inclusive; and such results of this study as that, during the period, fifty per cent. more ministers were lost through withdrawal than through death, and that about twice as many men went out from the ministry at one end as came in from the theological schools at the other, were certainly calculated to give us pause.

That this alarming condition of affairs is not confined to our own Unitarian body, but exists also in another closely allied denomination, is now brought to light by an investigation somewhat similar to my own in the Universalist Church. The results of this investigation are contained in an address delivered at Springfield, Mass., in October of last year, by the Rev. Orin Edson Crooker, entitled "The Increase of the Ministry Through Stopping the Leaks," a copy of which has just come to my desk. "In the Universalist denomination," says Mr. Crooker, after giving a summary of my figures, "we find a somewhat similar condition, although fortunately not quite so grievous." During the past ten years, he points out, the total number of Universalist ministers, as registered in the official list, has "dwindled from 746 to 673, a loss of 73, or over seven per cent." This obviously means that the Universalist ministry has either "experienced an exceptional death-rate or else has suffered heavily through withdrawals," and a little careful study of the facts shows that, in their case as in ours, the fact of withdrawal or "leakage" is at the bottom of the trouble.

"In the Year Book for 1901," says Mr. Crooker, "are 224 names that are not in the Year Book for 1911. What has become of them? Investigation reveals that 138 of them have joined the 'silent majority.' After accounting for this loss from natural causes it is found that there are still 86 names unaccounted for, an average of 8.6 men per year who have withdrawn from our ministry during the past ten years. In other words, while our official list of clergymen has decreased by 73 from 1901 to 1911, we have lost through withdrawals no less than 86, showing that the leakage is really in excess of the shrinkage that is causing so much alarm. Our ministry is dwindling, not because of an exceptional death-rate, nor even because of any startling decrease in the number of theological graduates, but largely because of a leakage that goes on with little or no effort being made to stop it. It is also interesting to note," he adds, "that the withdrawals in ten years have just about equaled in number the graduates of our theological schools. Our three

schools graduated 87 students in the past decade. For the same period we lost 86 ministers by withdrawal."

Figures such as these, so similar in every way to those compiled from the Unitarian Year Books, go far toward establishing the fact that certain general causes are operating today, in our liberal denominations at least, to persuade men to leave the ministry after dedicating the best portion of their early manhood to preparation for its duties, and give added emphasis to my plea for an investigation of this untouched and almost unnoticed phase of the problem of a decreasing ministry.

This fact of withdrawals is a fact of the greatest moment, and any investigation of the ministerial problem which ignores it, is little better than a farce. To go on trying to recruit men for this profession when the conditions in the profession are not such as to hold men's allegiance after they have entered, is as intelligent an act as that of our friend, Simple Simon, when he undertook to draw water in a sieve. Nay more, the two problems of empty theological schools and leakage of ministers may be at bottom but two phases of one and the same problem; and, if this be the case, then it is certain that the latter and not the former is basic. The problem of withdrawals must be explained and solved if ever we are to make any headway in remedying the present deplorable condition of the ministerial profession. Mr. Crooker, in his address, has given some admirable suggestions as to what can be done to stop this leakage; but no one of these suggestions is final until we have more knowledge of the whys and wherefores that are involved in the phenomenon. Therefore do I venture to repeat in these columns my previous assertion, that an official inquiry into this particular phase of the situation should be made at once. Until this is done, all previous investigations of the general problem must be regarded as inconclusive.

JOHN HAYNES HOLMES.

Church of the Messiah, New York City.

"I understand that Lemuel Holland has come back to Danby to end his days," said a former resident of the village to Peter Hobbs, the stage-driver. "How old is he?"

"He's only eighty-nine," said Mr. Hobbs, "and I guess you've made a mistake about his ending his days here. He came home so he could get the new library started and the bank organized right up to date, and see to the drinking fountain that's to be put on the green.

"He calculates to spend a year or two with us, but he told me the other day 't he'd always promised his son out in Californy 't he'd pass the latter part of his life out there, and he's planning to go before he fails any, so's to have full enjoyment of the trip acrost country."—*Youths' Companion.*

A Widow's Cry

"My God! Why is there law anyway? There is no use of expecting anything from the law—the guilty ones are allowed to escape."

This was the heart-broken cry of the young widow of a man murdered by an infamous gang of Chicago toughs when she heard that their execution had been postponed and might not occur at all.

The police are quoted as saying that the crime was one of the most brutal and atrocious ever committed in the city or county. The young man was a gardener, and it was necessary for him to come into the city in the early hours of the morning. It was a time when a half dozen young robbers were looking for a victim. They met him in the road with clubs and guns. He begged them to take his goods but to spare his life for the sake of his young wife and two months' old baby, who needed his support and protection. The only answer was a more fiendish assault. They struck him on the head with a fence rail, and it is reported that they even knocked out his teeth and drove a stick down his throat. Then they left him dying in a ditch and scampered away to make war on other industrious people who happened to have something which they wanted.

Fortunately their identity was discovered and they were captured. One or two of them confessed and four of the gang were sentenced to be hanged December 22. But in spite of the fact that they so richly deserved it, and that the prevalence of high-handed and bloody crime called for a prompt and effective enforcement of law which would produce more respect for it among the lawless and more confidence in it among the law-abiding, a movement was made upon the governor of the state to prevent the execution, and it succeeded.

If this movement had been made only by the paid attorneys in the case and the relatives of the murderers, it could be passed over. But it had the backing of such influential people as Dr. Hirsch, Miss Jane Addams, Jenkin Lloyd Jones, Professor Charles R. Henderson and others. Some of these interferers with the mandate of the court seemed to have a rather hazy reason for their meddling, except that they did not want a hanging. As Roosevelt once said in a Chicago address, some people do not feel the pain of the murderer's victim, but do feel intensely the pain which the murderer ought to suffer for his crime. Perhaps this explains in part the action of some of these individuals for blocking the enforcement of law.

But others of the *interferers* were more explicit. Professor Henderson's reasons, as given by the daily press, include the declaration that "capital punishment is not necessary for any rational, social end." But the great commonwealth of Illinois declares on its stature books that it is necessary and it is the part of wisdom to pay more attention to the law than to a professor's theories.

The professor also says that capital punishment tends to increase rather than diminish crime. But the statistics for the crime of murder show that there has been a frightful increase of murder in this country since the decrease in hanging set in. From the year 1887 to 1908, as shown by the statistics of the Chicago *Tribune* which have com-

manded wide atention, the homicides in this country increased from 1,266 to nearly 9,000. One year there were more than 10,000. In fifteen years the total number was 133,192, while during the whole four years of our Civil War the number on the Union side who were killed in battle was only 101,000. That is to say, fifteen years of murder in this country cost more lives than the battles to save the Union cost. *We are fighting tuberculosis and a lot of other germs, but the worst germ in this country is the murder germ. Once we cured it with the rope; now we are treating it to sugar-coated sentimentality, to university theories and social settlement softness.* During the last two years there have been 653 homicides in Cook County—Chicago's County—and not a single hanging, and of these homicides more than 300 were "cold-blooded murders." (This information was received direct from the sheriff's office). In five years there have been no executions in Chicago, the last having occurred December 13, 1906. *In Louisville, Ky., a state where the public had the impression that murderers were hanged,* there were forty-seven murders during the year which ended August 1 last, and *not a single legal execution.*

Last year the total number of homicides in the country was 8,975, an increase of nearly 800 as compared with the previous year, and yet there was a decrease of executions. Only 104 persons were put to death by law. In a word, while murder has been increasing so frightfully as to be little less destructive than war, hanging is nearly "played out." In Chicago, where *the execution of these brutal murderers was prevented by alleged philanthropists, murder is a continual occurrence and executions need no longer be feared by the infamous scoundrels who knock early risers on the head or shoot down women in cold blood because they get excited when a revolver is thrust in their faces and they are ordered to hold up their hands.* "The most significant feature of last year's figures for murder," says the Chicago *Tribune's* report, "is the increase in murders committed by thugs, thieves, burglars and hold-up men." *It is this kind of murder which the interferers with law have now made more safe in Chicago.* The man who wrote the magazine article on "Encouraging Murder," could find great encouragement for another article in this recent performance.

Dr. Andrew White, in his notable discussion of the subject, said, "The murder rate is from ten to twenty times greater in the United States than in Great Britain and other northwestern European countries." In London, with its great population, during the year 1909, there were only nineteen cases of murder. Of the murderers, five committed suicide—executed themselves—four were executed and four were found insane. Compare these figures with Chicago's 300 "cold blooded murders," and not an execution! And yet Professor Henderson is quoted as arguing that England has reduced crimes of violence by a reduction of capital punishment. *The real fact is that England hangs murderers, and as a result does not have many to hang.* Remember how promptly Dr. Crippen was hanged for doing to death one wife in order to marry another. In this country he would have had a lot of people crying over him, and if some hard-hearted jury had been so deaf to the soft sentimentality of the day as to put him to the inconvenience of going to the penitentiary, he would confidently expect to be out in time to celebrate the next holidays.

But the difficulty in the way of enforcing law and preventing crime and protecting society is not *all found in soft sentiment. A false philosophy is to blame for much of it. This philosophy is expressed as follows in one of the petitions which resulted in blocking the law in this case: "The brutalities of the young fiends were the natural and inevitable product of social neglect." Could anything be more encouraging to the young ruffians who would rather rob than work,* and who are ready to kill the husband of a young wife and the father of an infant child quicker than they would a neighbor's dog? *No better device for "encouraging murder" could be patented than the apology which takes all the responsibility away from the individual and lays it upon social conditions. If we want to see boys ruined right and left and every day and all the time, we will permit them to be stuffed with this kind of philosophy.* The editor heard it proclaimed from the pulpit by a well-known Chicago settlement worker, and that too, when the words of the policeman who stood on the corner were fresh in his mind, "We hunt down the young thugs and thieves and hold-ups, and then the courts do not punish them; lawyers, friends and politicians interfere and soon they are back in their old haunts again. How can we protect the people when they won't let the law take its course?" And how can they? This widow's cry should strike to the heart of Chicago. It should sound over the whole land. Murder must no longer be encouraged. The year 1912 should not be permitted to run red with the blood of the innocent slain because some foolish philanthropists are excessively concerned for the safety of the guilty. The woman's agony should start us all to agonizing until the reproach of the land and the law is taken away, until there is "use of expecting something from the law, and the guilty are not permitted to escape."

Reprinted from the Advance of December 28. *See Editorial, page 308.*

Unmarried Women

The peculiar calling and the natural position of woman is to be wife, mother, and home-maker. I assume that this is not a debatable proposition. To be sure, to be a home-maker may require her to be a maker of the state also,—more of that later! But, just now, what of unmarried women? I should like, by the courtesy of the Editor, to look into this problem a little, before seeking to determine woman's natural relation to the state.

The increasing number of unmarried women in our day presents a difficult problem which must be solved. But it is a problem of *the times* and not a problem of *nature.* This is a real distinction of the utmost importance. To remain single is non-normal. It is due, not to nature, but to circumstances,—unnatural and unhealthy circumstances at that. Sometimes the number of women in excess

of men is appealed to as proof that even nature assigns a part of the women to another calling. But what are the figures? In America there are 973 women to every 1,000 men, in Great Britain, 1,060 women to 1,000 men, in Germany, 1,039 to 1,000, in Russia, 1,009 to 1,000, in France and Belgium, 1,007 to 1,000, in Italy, 995 to 1,000. Quite an equilibrium, this, between the male and the female population!

The origin of the woman's question and of woman's need, therefore, is not to be found in lack of men, but in "single blessedness." The excess of unmarried women is not a product of nature, but of circumstances. There would be no problem of the single woman if all men married.

But marriage is waning. Why? Men no longer look upon it as a matter of course. The institution is profoundly shaken in their consciousness and their convention. Why? On account of the enormous increase in men's demands and requirements, in their comfort and effeminacy; on account of decrease in their courage and power to live; in consequence of the oppressive over-crowding of all the old vocations of the so-called higher classes, marriage there is in a state of alarming decline. This explains the celibacy of women in the so-called better circles. It is estimated that two-fifths of such women remain unmarried. In our present economic conditions, the explanation of the celibacy of women of the so-called lower classes is obvious—though the "higher up" you go, the fewer the marriages, relatively speaking.

But however you explain it, celibacy is not normal,—a truth that is felt more keenly and intimately by women than by men. But the problem is not to be solved simply by setting forth the normal as goal and indicating the means by which that goal may be attained. To do this is indeed necessary work for the future, but it is not enough to help the present generation.

The present generation needs to be helped. Women who remain unmarried on account of present untoward circumstances and of inferior men, cannot be amputated from the organism of humanity as if they were failures, nor can they be condemned to a meaningless and aimless existence, unfruitful and unsatisfied. Unmarried women have the same human rights and human duties, and the same human worth, as the rest of us. The fact is that when we look more closely into present conditions we are obliged to maintain that the unmarried women of today have a higher personal worth than the married. Since the material worth of a single woman, which she possesses as dowry or patrimony, usually and primarily tips the scale in the choice of a wife on the part of our men, and since, on the other hand, what she signifies personally is left out of consideration, nay, is feared as something inconvenient and embarrassing, and even felt to be a hindrance, it follows that rich and worthful personalities are to be found among unmarried women even more than among married.

Now such a fund of strength may not be unused, but must be unfolded and made fruitful. These women, for their own sakes and for the sake of the public, must have a vocation which satisfies them and find employment which makes them useful.

There are two fields open to such women, according to their culture and circumstances: the industrial and the intellectual. Even here, however, the woman, by nature, is not "active" either in the economic or the intellectual struggle for existence. In essential characteristics, man is predominantly productive, woman receptive, man laboriously originates, woman critically elaborates. In the intellectual struggle for existence,—I do not now mean scholars, artists, philosophers, that is professionals, but the common, intellectual life,—there is no evidence that the unmarried woman is in an unfavorable situation as compared with the married. In this regard she is much better off than if she were married to some stupid man, but perhaps worse off than if she were married to a man with whom she had permanent, fruitful, intellectual companionship. But the situation is in general equal between married and unmarried, since there is an unrestricted intellectual intercourse of giving and receiving between men and women.

But it is different in the industrial sphere. Here man and woman in wedlock become a natural unity in which the man earns and the woman saves for their own family, and this natural relation will always remain norm and goal. But the unmarried woman, as soon as she is not in a position to form an industrial unity with a man, finds herself in an isolated position and emergency. To be sure a father may provide for the material well-being of his daughter for her whole life—well enough from the point of view of family egoism and of short-sighted parental love. I say short-sighted, because it renders the self-dependence of the adult daughter impossible, and because it is painful and injurious to a self-dependent being not to stand on one's own feet and to rejoice in one's self-dependence with the deep satisfaction of being able to establish and maintain it. The daughter should earn her own bread. But she may be left out of account here, since she is exceptional, and lends no help in the solution of our difficulty.

What marriage insures the woman is much more than material maintenance and industrial self-dependence. It gives her a high and worthy calling for the community and a satisfying position in the community to which she belongs.

Like the young man, the maiden naturally disengages herself from her family and instinctively strives after a separate existence of her own, for this is universal human destiny,—only this sundering process is of a feminine character here as of a masculine there. The maiden wins this self-dependence in marriage—the home which she herself represents and fulfills. She becomes the soul of an organism which is something for itself and yet forms an equally necessary and independent member of the collective organism of a people. Dependent on a man, she has won her special and sure position and activity—through which she does the most she can do for the whole. This is woman's great advantage. Under normal circumstances, without anxiety, care, and struggle, she grows up into the position and activity suited to her, awakened by the kiss of love.

But suppose this advantage be denied to a maiden, must she be condemned to a purposeless existence, to the everlasting minority of a child? That would

be a crime against both her and society. She, too must have a calling and status, though these may not usually have the merit of a perfect substitute for marriage. Woman needs man, child, family, and she may have these, though they be not her own man, her own child, her own family. A larger and loftier wifehood and motherhood than narrow and private domesticity seem to be the divine gift of some of our adorable women.

Unmarried women, by their comradeship, friendship, and sympathetic interest and counsel, vivify, enhearten, supplement, develop and purify many a man who owes his all to them. This is why the sundering of the sexes must yield to reciprocity between men and women in the interest of their mutual development and culture.

Nor is the maternal relation to the child limited to a woman's own child. Eve was the mother to all that lives, the Bible says. And, if I mistake not, the profoundest meaning of the woman's movement is that woman's motherly impulses have deepened and widened and heightened until she means to be not simply the mother of the individual, but of society, of the state with all of its institutions, aye, of science and art, for if pure science be masculine, applied science is feminine. All life, physical and spiritual, personal and social, needs to be mothered. And if we are to have a brotherhood and solidarity of nations, instead of atomistic and exclusive peoples, shall we not yet have a motherhood of one human home instead of a petty and particular motherhood for egoistic centers of existence? And may not the outstanding personalities of such large mold among our present unmarried women be but the advance guard of this new and better day?

GEORGE BURMAN FOSTER.

The Children and the City

AN ADDRESS BY S. C. KINGSLEY, DELIVERED ON THE CIVIC ASSOCIATION NIGHT, DURING DEDICATION WEEK OF THE CHICAGO CITY CLUB, FRIDAY, JANUARY 12, 1912

Rearing children in a city environment is still an experiment in this country. We have not in any large sense tested the results, nor have we had any strong side-lights thrown upon the problem,—not yet. England has. She got an intimation during the Crimean war when she was replacing the depleted ranks of the yeoman army with men who were products of her then full-blooming factory system. She was jarred clear awake when she took her army to South Africa to fight some farmers. The men died fast, and were not up to the old efficiency of the British armies. When the authorities in Leeds and London, Manchester and Birmingham tried to recruit the ranks, they found statures had shrunk, shoulders slanted together in front, a pasty color on the cheeks, and that stuff making for the day's job was coming off from legs and arms. To get men they had to reduce the standard. Now England is trying to pension infirmity and old age, the sick and the jobless, on a scale never before known. Her workhouses are full, and in the cities are the third and fourth generations of children bred under slum conditions, who are not the stuff for the brain and sinew of a great nation.

The biggest fact in Chicago is the 640,000 children under sixteen years of age. Our city has become a great central market. Our manufactures have increased in volume, quality and variety. Strong men have won leadership for the city by thought and study and team work. They will see that the city continues at the head of the procession. Of all the problems, however, especially those of conservation, none merit the early and serious attention of our people as do those relating to childhood in this city.

We do not know when or under what conditions the children are born. New York has found, through the work of its admirable Bureau of Child Hygiene, that when birth registration discovers the child at once, they have twice as good a chance to prevent blindness, to save the child's life and do effective work as when he is discovered later and after he is sick. It is time that Chicago and Illinois attended to this matter of birth registration. There are many interests of childhood, like child labor, compulsory education, age of consent, inheritance of property, and other phases of recognition of the child's rights which make it necessary that his birth should be recorded. Only about fifty per cent. of the children are registered here, and this small per cent. not promptly. When our citizens are willing to have a fifty-cent or a sixty-cent health department instead of a thirty-cent one, as now, and when we get to studying children as we now study commerce, these things will be possible in Chicago.

A chart up stairs shows that only six per cent of our school children get through the high school, that seventy per cent fall out before they reach the high school, and twenty-four per cent drop out in the high school grades. Chicago needs to know more about the efficiency of the school curriculum and experience for these children and what becomes of them. Another chart reveals that over 69,000 children are from one to three years behind their grades. 36,000 children, or 17.4 per cent of the whole number in the elementary schools repeat a grade one or more times at a cost of $1,300,000. Still another map shows the schools where these children live. They are the same localities where the poverty map of the United Charities shows the blackest, where the Health Department chart reveals baby death rates in the largest numbers, where the housing maps show the poorest tenements, where the juvenile delinquency charts show the largest number of children in trouble, where the dance halls are most numerous, and where temptations around children are thickest. The United Charities' map indicates the location of about 15,000 families dealt with within a year by that organization. They live in an average of three and a half rooms to the family, and in these limited quarters, in sickness and in health, all the joys and sorrows, the hopes and fears, all the sacrifices and selfishnesses of the family life are lived out. Just now the cold weather has seriously affected these homes. The houses are often of poor construction and the plumbing and sanitation generally are imperfect. Gas and water pipes are frozen, and added hardships in these lines are the lot. In the near vicinity of Henry Booth settlement there was only one house in the

block where the pipes were not frozen, and the good woman of this house stayed up all night dealing out hot water to her less fortunate neighbors who needed it in cases of sickness and other emergencies.

Practically every problem in the city is two parts for the children. Illinois has made a start in recognition of its children who have had to be taken out of their homes and placed in institutions and families. $11,300 was appropriated for a year's work in one of the departments at Springfield to make sure that 5,000 in institutions or placed in twenty-two different states are properly placed and supervised, that charters are issued only to institutions that ought to have them, that institutions are kept up to the mark, and that baby farms and abortion places are regulated and prosecuted, and that a lot of other chores from Cairo to Waukegan are properly performed. The state has 11,000 epileptics, a big percentage of whom are children. Provision is made for about 1,000 of the 11,000 in almshouses and insane asylums. 10,000 are not provided for. A few years ago legislation was passed, creating a colony, but no appropriation was made except $25,000 to be used in hunting up a site; the only activity since has been in hunting the $25,000.

A process goes on in the individual body which physiologists call interstitial renovation, that wonderful renewal which, at the end of seven years, through replacement of old material, puts us in possession of new bodies. The chief reason for disappointment is that the new has been in such intimate association with the old, builded into it and upon it and around it, that it is affected by it. The reason why we do not have a new body politic is that the children are affected by the houses in which they live, the neighborhoods, the streets, the alleys, the food they eat, the stories they hear, the impact of associations and influences placed all about them by the municipality. And if the essential divinity of the unspoiled child does not succeed in giving us a rejuvenated body politic, the fault is with the world in which he is so immersed in his early years.

Among other interesting things in the Francis Parker School is a swarm of bees. They have for their forage the shrubs and flowers of Lincoln Park. From the time they begin to gather pollen from the poplars in the spring until the last flowers of autumn, these bees are busy in the park. When the honey is taken out in the fall an interesting thing is to be observed. Instead of coming out as honey usually looks, it has a distinct tinge of black. This is due to the deposit on the flowers of the soot from the smoke of the city. The raw material which comes into this city of Chicago from every land and clime is wrought upon by the genius and sinew of our manufacturing industries, and it flows out again in forms of beauty and utility to feed and clothe, to give joy and comfort to all the people. The important thing in our city is that the children who are born in our midst, or who come to us bright-eyed, ruddy-cheeked, sturdy-limbed, from the villages and country-sides of every land in the old world, shall be so wrought upon by the influences of our city that they will be passed on to other communities or to this community and the future better and stronger for the influence and workmanship of our great municipality. It is to be hoped that every influence in our city shall be such that whether they are seeking joy in our parks and our pleasure places, or whether at work, every influence that would tend to leave any taint of mental or moral weakness shall be removed.

Some Traces of Simple Nature-Religion in Primitive Shintoism

By Dr. G. Kato, Lecturer on the Science of Religion in the Tokyo Imperial University

The late Professor Tiele, of Leyden, divided religion into two great classes, namely, nature-religion and ethical religion. The former comprises different forms of naturism, that is, nature-worship, ancestor-worship, or, more widely speaking, spiritism, fetichism, and many other mythological religions of the Graeco-Romans, the Teutons, the Ancient Egyptians and Babylon-Assyrians, the Semites, the Ancient Persians, and the Vedic Indians; by the latter we understand the religions of Jesus, Buddha, Mohammed, Zarathushtra, the Hebrew prophets, together with Judaism, Brahmanism, and so on. To put this in other words, in the field of nature-religion, religion has yet no moral elements to speak of, so it is called nature-religion; on the contrary, ethical religion, however diverse its forms may appear, yet takes morality for a condition or *moment* of religion. So Jesus says: "Blessed are the pure in heart, for they shall see God;" and Buddha preaches:

> "To cease from all wrong-doing,
> To get virtue,
> To cleanse one's own heart,—
> This is the religion of the Buddhas."

Zarathushtra's "Love through righteousness," and the Hebrew prophet Hosea's "Not sacrifice, but mercy," are nothing but a moral expression of ethical religion. Though it is difficult to draw an accurate and clear demarcation-line between nature-religion and ethical religion, owing to their both originating from the gradual growth of the same human mind, yet, roughly speaking, it is certain that the above-mentioned difference obtains between them.

As I have stated, what is called by Tiele nature-religion is too comprehensive a term, so it is well to subdivide it farther. In my opinion, it is at least necessary to divide it into two main classes, that is, simple and complex nature-religion, following the development of man's religious consciousness. The form of belief of the one in God or gods, is chiefly of a simple psychological nature, while on the contrary, that of the other comes out of a more developed or complex psychological activity; the latter is derived from the former in the last analysis, hence the former is the original, the latter the derived or advanced nature-religion. It may be said that the former is primary, while the latter is secondary.

What I have designated here as simple nature-religion is that form of religion which consists of

the worship of certain natural objects—the sun, the moon, mountains, seas, trees, birds, serpents, beasts, human beings, and whatever other natural objects awake in us what is called religious consciousness, —that is to say, those natural objects themselves as they are, are regarded as divine, and are worshiped without any other considerations whatever; in other words, they are adored not because people believe that a spirit or spirits are embodied in them, or, to put it otherwise, in simple nature-religion the spirit of a mountain or a sea is not meant, but the visible, audible, and tangible sea or mountain itself is a deity. On the contrary, what is called complex nature-religion is a form of religion in which people worship not natural objects as they are, but the spirit inherent in them, or a spirit or spirits through them. The former belief may date from a remote time in which primitive men were yet hardly conscious of the difference between body and soul; while the latter pre-supposes a more or less explicit consciousness of a spirit or soul residing in a body—through the actual wind Vata in the Vedic mythologistic coloring as blood, breath (the Sanscrit *prana*, the Japanese *shi* or *iki*, shade (eidoolon), the *shekinah* of the Jews, meaning that which dwells, or the *bunshin* (fractional body or *alter ego*) of the Japanese. Psychologically considered, we are naturally led from the above fact to the conclusion that the former belongs to the simpler, that is, more primitive stage of the development of religion than the latter. It is in complex nature-religion that people adore,—for instance, the sun,—not the visible sun itself, but the sun's divine power abiding in it, through the actual physical sun before our eyes. The Hindoo Savitar, a deification of the sun's life-giving power; the wind-god, through the tangible physical wind itself, that is, the wind-god Vayu through the actual wind Vata in the Vedic mythology; Heaven-god through the heaven, for example, *Shangti* (Heaven Ruler) of the Chinese or *Amenominaka-nushi-no-kami* (the Deity-Master-of-the August-Center-of-Heaven) of the Japanese, presiding over the sky or heaven, that is, the Chinese *Tien* and the Japanese *Takamano-hara* itself. The Jahveh of the Exodus who appeared before Moses on Mt. Sinai in the storm and lightnings, the Vedic Indra who fought against the serpent demon Vitra with thunderbolts in the dark clouds, the Babylonian sky-god Anu, the Hidden One, the Polynesian sun-god Maui, the sun-god of the Incas, the Olympic gods of the Greek Pantheon, are gods of the secondary stage of nature-religion, and belong to the category of the complex nature-religion. Most national mythologies are filled with examples of deities of the kinds which are nothing but the varied scenes of heavenly dramas played by such divine actors and actresses. But we are never destitute of gods of the first stage in the developments of religion; we have a great number of them, where the simple nature-religion finds expression. In ancient Babylonia, Ana the Exalted One, not Anu the Hidden One, is nothing but the visible sky itself. The Greek Zeus, later on, father and king of gods and men, particularly after Homer, is at first simply this luminous ethereal sky itself. The Roman Jupiter is *"hoc sublime candes,"* Apollon the visible sun and actual fire, and Pallas-Athene the physical stormclouds and thunderboldts. In Vedic India, originally, Dyaus was the visible sky, Surya the visible sun, Vata the tangible wind, Agni the visible quick fire, Varuna (in Greek, ouranos) the visible embracing sky, Soma, the very plant, just like the peaches in ancient Japan. Among the Persians, Ahura was the sky itself at first. In the Nile Valley, Ra, Horus, Aten, were once the actual, shining sun in Heaven; Nut the heaven, Seli the earth also, those are some examples for gods in the simple nature-religion. At this point I must mention that almost all the gods of the Kojiki or Records of Ancient Matters are on the level of the complex nature-religion, and very few of them have an appearance of gods in the stage of the simple nature-religion. Judging from this fact, I can safely conclude that the religious ideas appearing in the Kojiki, mythological as they are, are yet not so simple as they appear at first sight; its god-ideas already reached far above the level of the first stage of development just as the Homeric gods attained a higher development than the original religion of the Hellenes.

Here I have touched upon a vexed question: "Then what is the origin or beginning of religion?" "What is the most primitive religion?" More accurately stated, which is the first form of religion that can be known to us in so far as we are able to trace it back by all scientific research now in our power? I do not intend here to answer in detail this question, which still remains a burning point of learned dispute, but only to sum up the results of my long researches. My conclusion is as follows: It is likely that the simple nature-religion which I have referred to is the original form of religion. This is the conclusion reached from my comparative study in the origin or beginning of religion during the last ten years. To show how I have reached this result, and why I am convinced of its truth, would be out of place in this short paper, in which I am only concerned with Shintoism. I believe, nevertheless, that it is not quite useless to state my general point of view on the origin or beginning of religion or my view on what I call the simple nature-religion, which well serves to illustrate my own hypothesis by tracing that very element in the Kojiki-myths, and particularly in the different private traditions of the Nihongi, and it is very interesting to me to find the data which will serve to verify my former hypothesis of the beginning of religion in those old traditions of this country.

THE GALLOWS

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all Revenge is Crime,
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison walk,
And Love look in upon his solitude.

The beautiful lesson which our Saviour taught
Through long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.

—*J. G. Whittier.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

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"The World is my Country, to do good is my Religion."

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Maurice Browne Readings will be repeated at the Francis Parker Hall, 330 Webster Avenue, on the following Tuesdays at 8 p. m.: Jan. 23, Nietzsche, the Breaker of Images; Jan. 30, Ibsen, the Master Builder; Feb. 6, Hardy, the Ironist; Feb. 13, Swinburne, the Pagan; Feb. 27, Bernard Shaw, the Puritan; March 12, John Galsworthy, the Recorder; March 19, H. G. Wells, the Utopian; March 26, W. W. Gibson, the Realist; April 3, A. D. Ficke, the Idealist; April 10, Harold Monro, the Prophet of the Future. On Tuesday, Feb. 20, interpretation of a play dealt with in the course will be given by Miss Ellen Van Volkenburg. World Movements in Drama, a course of ten lectures on the drama of tomorrow, by Maurice Brown, will be given at Abraham Lincoln Centre (Emerson Hall) at 10:30 a. m. on Wednesdays, from January 24 to April 3. I. Jan. 24, The Drama of Yesterday; 1. The Birth of Tragedy. II. Jan. 31, The Drama of Yesterday; 2. Romance and Reality. III. Feb. 7, The Drama of Yesterday; 3. Ethics and Actuality. IV. Feb. 14, The Drama of Forces, Growth. V. Feb. 21, The Drama of Individuals, Maturity. VI. Feb. 28, The Drama of Ideas, Decay. VII. March 13, The Drama of Today; 1. Continental Europe. VIII. March 20, The Drama of Today; 2. England and America. IX. March 27, The Drama of Today; 3. Ireland. X. April 3, The Drama of Tomorrow. Books recommended—The course will be illustrated from the following works, among others: Aeschylus: Prometheus Bound; Agamemnon. Sophocles: Oedipus Tyrannus. Euripides: Bacchæ. The Book of Job. Marlowe: Dr. Faustus. Goethe: Faust. Everyman. Shakespeare: King Lear, Macbeth, Hamlet, King Henry IV, King Henry V, Midsummer Night's Dream. Shelley: The Cenci. Ibsen: Brand, Ghosts, A Doll's House. The dramatic works of Swinburne, Yeats and Synge and plays by Barker, Barrie, Besier, Galsworthy, Gibson, Masefield, Stephen Phillips, Pinero and Shaw; Percy Mackaye, William Vaughn Moody, J. M. Patterson, Mrs. Peabody, Edward Sheldon, Augustus Thomas and other English and American playwrights. "Modern Dramatists," by Ashley Dukes, is recommended for the seventh lecture. Family ticket, $10, admitting members of one family, or bearer and two other persons, to all public lectures in the city, under the above named auspices, from January until May. Membership ticket, $5, admitting bearer. Single admission, $1. Family and membership tickets entitle holders to additional guest tickets at 50c each. Imogen S. Pierce, secretary and manager, 3912 Vincennes Avenue, Chicago. Phone Douglas 4209.

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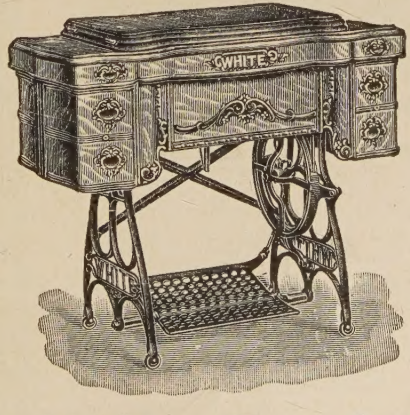

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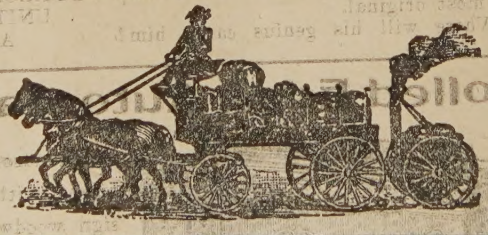

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